



THE INFLUENCE OF ISLAMIC VALUES ON SELECTING AND APPOINTING EMPLOYEES: A FIELD WORK-STUDY IN THE CIVIL STATUS AUTHORITY IN TRIPOLI, LIBYA

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ABSTRACT

The study aimed a recognizing the impacts of the Islamic values (cognitive component, the emotional component, and behavioural component) on determining and appointing Employees in Libya as a field-work study in within the Civil Status Authority.

A quick literary review of the variables used in the study was discussed. That contained many definitions and literature that were found in previous studies on the variables mentioned.

The study relied on the descriptive-analytical approach, as it is one of the most used approaches in studying social and human phenomena, and it also fits the topic under study. The study population included all labours and officers in the Civil Status Authority of the General Administration in Tripoli as general managers, directors of departments, heads of departments and employees: numbered 527 employees.

The study concluded that the study model explains the relationship between (the cognitive component, the affective component, and the behavioural component) and the selection and appointment of employees in the Civil Status Authority in Libya (Tripoli) by 53% and the rest of the relationship can be explained by other variables. A regression test is used to predict the results of an existing model. Based on the regression test, the regression equation was developed as the cognitive component has a significant and positive impact on the selection and appointment of employees in the Civil Status Authority in Libya

($B = 0.103$, $t = 2.469$, $p = 0.014$). Also, the emotional component has a significant and positive impact on the selection and appointment of employees in the Civil Status Authority of Libya (Tripoli) ($\beta = 0.541$, $t = 13.164$, $p = 0.000$). Finally, the behavioral component has a significant and positive impact on the selection and appointment of employees in the Civil Status Authority of Libya (Tripoli) ($\beta = 0.159$, $t = 4.030$, $p = 0.000$).

1. Introduction

The recruitment process is considered one of the most important jobs that must be accomplished with high efficiency and effectiveness. On the basis of its success, the course of career activities in organizations is determined, especially in organizations where human resources occupy a clear position in their organizational structures, and on which the tasks of providing the organization with its most important resources are based (Zhu & Warner, 2019). Employment is complemented by the completion of a number of activities that lie in selection and appointment, especially in the interest of civil affairs, which is the importance of its actions at the state level, its security and stability, so searching for the relationship between *wasta* (mediation) and the selection and appointment of employees has become in light of the existence of Islamic values (Balla et al., 2016). The matter that the current study examines by identifying the relationship between the *wasta* and the selection and appointment of employees in the Civil Status Authority in Tripoli in Libya, as well as determining the effect of the mediation on the selection and appointment of employees in light of the existence of values and principles of Islamic Sharia in the Libyan Civil Status Authority, as well as determining the nature of the relationship Between Islamic values, selection and appointment.

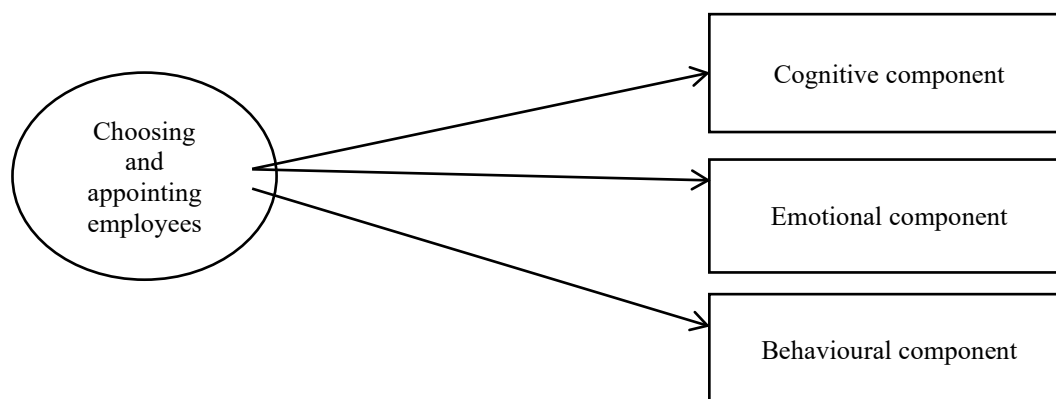
Organizations face fundamental changes and major and diversified transformations such as globalization, economic openness, the multiplicity of groups and emerging parties in society, as well as the communications and information revolution, which obliges organizations to adopt modern and innovative ways of thinking and acting. In this context, the focus on the human element has become an urgent necessity, and none of the organizations can ignore, especially at the present time. Where the organizations realized that the human factor is behind the achievement of their goals, especially in the interest of the Libyan civil status As it is of great importance in protecting and ensuring the security of society, therefore the Libyan Civil Status Authority must work to attract and attract the best qualified human resources capable of achieving the goals and achieving the goals of the organization, which will be achieved through the polarization function, especially in accordance with Islamic Sharia (Fesharaki & Sehhat, 2018).

Civil status restrictions started in Libya in the year 1913 AD, where a general census was conducted in 1936 using forms and records that were later considered as assets for registration in the civil registry. After the establishment of the

Libyan state in 1951 AD, another census was conducted to determine the founding population, and the population present in the region is foreigner, and that was during the period from 1954 AD to 1964 AD. In the year 1968 AD, Law No. 36/1968 CE was issued regarding civil status, which is still in force today (Vandewalle, 2018). The importance of the database of the Libyan Civil Status Authority and its national value stems from the fact that it deals with all data of the Libyan citizens from the moment of their birth until after their death, passing through the social changes such as marriage and divorce, and any change that may occur at the level of the residence. The memory of Libya is considered a social and population "database", which requires the selection and appointment of highly qualified and highly educated staff within the Libyan Civil Status Authority, away from favoritism and mediation in selection and appointment (Elmansori, Atan, & Ali, 2017).

As the value of work is precious, the researcher considers it a religious, civilized, worldly and heavenly value for the progress and development of the Islamic state. Also, the Islamic religion covered all the course of life with its past, present and future, so it became necessary to search for the role of mediation and Islamic values in choosing and appointing employees in the Civil Status Authority in Libya. The Civil Status Authority is a basic structure of Libya State. The Central Bank of Libya announced the disbursement of funds to 7 million and 800,000 people. However, the Civil Status Authority has discovered violations in transferring some files from the temporary record to the permanent record that caused the suspension and dismissing of a number of employees in the General Administration of the Authority, which contradicts work ethic and the legislation. The head of the authority stated that the number of employees in the whole country is about 31 thousand of both genders including 23 thousand, do not receive their salaries (CSA, 2018). This study aims to investigate the relationship between Islamic values (the cognitive component, the emotional component, the behavioural component) on the selection and appointment of employees in the public administration in the Libyan Civil Status Authority (in Tripoli). Figure (1) shows the conceptual framework of the proposed variables for the study.

Figure 1: Conceptual framework



2. Literature Review

In Libya, Civil status recordings began in 1913, when a general census was conducted in 1936 using forms and records that were later considered as assets for registration in the civil registry. After the establishment of the Libyan state in 1951, another census was conducted to determine the founding population and foreigners. That was during the period from 1954 to 1964. In 1968, Law No. 36/1968 was issued regarding Libyan civil status, which is still in effect with respect to the recordings of the Libyan civil status (Wehrey, 2017). In 2010 law No 12 was issued concerning Libyan work relationships with regard to choosing and appointing employees in the public institutions among which is civil status authority with the following clauses:

- 1- Article (1): It is based on the principle of equality between males and females.
- 2- Article (2): It is based on the principle of efficiency, transparency and justice, and prohibits favouritism, mediation and distinction.

The philosophical dictionary defines values as "judgments acquired from social conditions that the individual impregnates and rules with, and defines areas of his thinking, his behaviour, and influences his learning. So honesty, moral courage, loyalty and responsibility are all values that the individual acquires from the society (however different) in which he lives." Ababneh and Avramenko (2016) define values as "a set of normative provisions, related to realistic contents that the individual absorbs during his emotions and interactions with different situations and experiences, and it is required that these provisions obtain acceptance from a certain social group embodied in the individual's behavioural or verbal contexts or their attitudes and interests."

Values have also been defined as a set of standards and judgments stemming from basic perceptions of the universe, life, man and God as portrayed by Islam, and they are formed by the individual and society through interaction with various

life situations and experiences so that they enable him to choose goals and directions for his life that are consistent with his capabilities, and are embodied through interests or practical behaviour in a directly and indirectly. Values are also known as a judgment issued by a person on something guided by the set of principles and standards that the Shari'a has accepted, specifying the desired and desired behaviour. Balla et al. (2016) defined them as the Islamic moral standards that the individual's life and society is based on, and they can be followed by attaining a degree of perfection. Islamic values are the one derived from the true Islamic religion, which considers "the good" is what conforms the law of Allah and deserves a reward in the hereafter, and "the ugly" is what violates the law of Allah and result in punishment in the hereafter.

By reviewing the previous definitions of values, the extent of the difference in opinion can be clearly noticed. Each definition views the values according to their owners' point of view. So some see them as a standard or measure of behaviour, and others see them as a result of circumstances, i.e. they change according to circumstances. Islamic values include all activities of life, all aspects of thinking and beliefs, and all the relationships that bind the Muslim to his Creator and other human beings, as well as work to form the personality of the individual and qualify behaviour in terms of choice, and appreciation. So, values are acquired from the environment where an individual lives (Rahman, 2018).

2.1. component of values

1- The cognitive component: its criterion of choice, i.e. the selection of a value from different substitutes in complete freedom so that the individual considers the consequences of selecting each alternative and bears the responsibility for its entire selection, and this means that the involuntary reflection does not constitute a choice related to the values and the choice is considered the first level in the scale of leading scores (Mahdieh, Sharaf, & Shojae, 2020). The values are composed of three degrees:

- A. Explore possible alternatives.
- B. Considering the consequences of each alternative.
- C. Free choice.

2- The emotional component: the measure of this component is based on the estimation that is reflected in adhering to value and being proud of it, on how happy one feels for choosing it and the desire to publicly announce it. Consequently, that estimation is seen as the second level of the stratum, which leads to values, and it includes two consecutive steps:

- A. Feeling happy to choose value.
- B) A declaration of adherence to the value in public.

3- The behavioural component Behavioral component: the standard for this component is "practice and work" or "action". It includes the actual value or practice in a manner consistent with the value selected, provided that the practice is repeated continuously in different situations whenever opportunities arise.

2.2. Sources of Islamic Shari'a Values

2.2.1 First source: Religion

All divine laws mentioned ethics and called for the need to adhere to them. Therefore, these laws are considered to be an essential source that determines ethics so that the person chooses the norm that governs his behaviour, and process in life. In this respect, Islamic religion, with its tolerant Shari'a, is considered an essential source for the Muslim administrator in guiding all his derives and behaviour (Atan, Arif, & Ahmad, 2017).

1. The Holy Qur'an: A divine source that transcends man's mind capabilities and includes in its folds the essence of moral law since the beginning of morality, as it provides a whole perspective that includes the principles that can achieve good for man in the long term. It is a divine law which completely differs from that laid by man since the latter may fit one individual and does not fit another. Even if it proves valid for a period of time, it will soon lose its vitality and credibility.

Allah Almighty says: "And It have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims)" **Al-Nahl (The Bees):89**. i.e. Muhammad, this Qur'an revealed to you, a statement of all what people need of knowing what is permissible and what is forbidden; reward and punishment ; guidance and misguidance and mercy for those who believe it. and enacts its restrictions: commands and the forebodes. And so permits what is permissible and forbids what is forbidden (and good tidings for the righteous). He says: Good tidings for those who obey God and submit to Him by oneness, and obey Him. He (Allah) promises those righteous with the abundant reward in the hereafter and with His greatest dignity. The interpreters said, the Holy Qur'an included many verses (aayaat) that urge commitment to good morals, so it provided whole humanity with various perfect aspects in how people treat each other. Moreover, it did not leave any aspect that affects life without pointing to it. The following are some essential verses (aayaat) that address both social and administrative aspects:

The verses that call for adhering to good morals: "All fill burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if it forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than it have strength to bear. Pardon us and grant us

Forgiveness. Have mercy on us. You are our Mau/a (Patron, Supporter and Protector) and give us victory over the disbelieving people.” **Al-Baqarah(The Cow):286.**

One of the verses that call for the incorruptibility (Al-Istiqamah) and practicing honesty: “ O you who believe! Betray not Allah and His Messenger, nor betray knowingly the Amaanaat (things entrusted to you, and all the duties which Allah has ordained for you). **Al-Anfal(the Spoil of War):2.** “Verily! Allah commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer.” **An-nisa’(the Women): 58.** Another verse that encourages adhering to commitments is: “O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (Kamla & Alsoufi) being unlawful when you assume Ihraam for Hajj or 'Umrah (pilgrimage). Verily, Allah commands that which He wills.” **Al-Ma'idah (The Table Spread of Food):I** Based on the previous verses (aayaat), the Holy Qur'an is an essential and important source, where business organizations in Arab countries in particular and Islamic countries in general can adopt it as a basic source for the system of values that they adopt, due to the development of these values in ethics. So, it is necessary to impart and provide them in society in general, and in the administration in particular, as they contribute to drawing the right path and behavior for the administrator. It is on the Qur'an that the rest of the evidence depends, whether on its authenticity of the Sunnah, consensus and analogy or others.

2. The Sunnah: “It is the statements of the Prophet Muhammad, may Allah bless him and grant him peace, that were not intended as miracles, unnatural deeds, or guessing”. Muslims unanimously agreed that the Sunnah is a proof in religion and one of the clues of Islamic rulings, hence considered a source of Islamic values.
3. The Consensus: It is the agreement of the diligent (mujtahidiin) of Muhammad's followers, peace and blessings are upon him, on a legal verdict in an era other than that of the Prophet. What is meant by the agreement: sharing belief, saying, deed, or else, and silence (for those sufficed with consensus). The consensus is either of a definite indication of the judgment or a conjecture of significance. If it is of a definite type, there is no way to violate it and there is no room for diligence in a matter in which that consensus was because it has become a legal law that is obligatory to follow and work according to it. If it is presumptive - a silent consensus - it does not prevent an event to be subject to diligence because it is an only opinion of some diligent not all of them.
4. Analogy: It is idiomatically defined as "equality of a context to another in a cause of a legitimate judgment, not elicited from its text simply by understanding the language." There is no disagreement among the majority of jurists that analogy is one of the origins of legislation and one of the forensic evidences refers to in recognizing the practical legal judgments. Analogy has four pillars:
 - A. The origin in which the verdict is proven by text or consensus, and it is called: the analogizing.
 - B. The judgment of origin: It is the legal verdict that was originally confirmed by text or consensus and intended to be transposed to another text.
 - C. The branch: It is the text whose verdict has not been stipulated, and it is intended to pass the original judgment.
 - D. The cause: It is the comprehensive description for which the judgment was originally prescribed.

As for the judgment of the branch, it is not a cornerstone in analogy, because it results from it, and the result of something cannot be a part of it.
5. The Custom: For fundamentalists and the jurists, it means "what accepted by souls from minds, and receives the admission the true nature." So all that people of good minds and sound characters used to and familiarized with including words or deeds, that are repeated over and over until affect their souls and accepted by their characters, is a custom in terms of idioms (Tlaiss & Elamin, 2016). Custom Authenticity comes in five sections:
 - A. If the necessity of the custom agreed with the established legal judgment with evidence other than the custom, then this judgment must be applied whether it was a command or forbidding and the custom is not considered then, whether it continued or changed.
 - B. If absolute provisions about the statement and detail are proven in the text, they can be applied no matter how the circumstances differ and conditions change, then the jurists may rely on custom about their details.
 - C. Some jurists have permitted leaving the previous custom to the upcoming one to change conditions.
 - D. the anecdotal tradition of a folk who allocates the year in which they speak unanimously, such as launching the term “daabah” (a walking animal) for a donkey in particular.
 - E. If general forensic evidence is presented and opposes by in some respects, if the custom is public, it is correct to allocate the legal evidence for Al-Hanafia. If the custom is private, then the allocation is not permitted.

2.2.2 The second source: the social milieu

One of the most important sources of ethics that affect management is the social environment in which a person lives and interacts with. Society consists of a group of individuals who possess different virtual and behavioural content. Some of these carry positive aspects that are directed towards ethical behaviour (Ibrahim, 2016). Others bear negative aspects that are directed towards immoral behaviours, meaning that the environment represents the framework, in which a person lives, and the source that provides the individual with multiple values and ethics directed to good and others to evil. Therefore, it can be said: that "the social environment and behavioural characteristics play an important role in shaping the actual behaviours and practices of the administrative bodies, as what comes from these entities is nothing but a consequence and outcome of the social and cultural environment which an individual belonged to ", and that any

"administrative system acquires the behavioural value derived from the prevailing ones in his society" (Malik & Yuli, 2019).

2.3 The Islamic education values properties

The values of Islam have different characteristics that distinguish them from non-Islamic societies. These characteristics are derived from this great religion. Some of these characteristics are:

- 1- Divinity: Islamic values are the divine source, i.e. They are essentially derived from the Holy Qur'an, a script of a wise expert, and the Sunnah of his Prophet Mohammed which is also derived from Allah through his Messenger. As for other sources, such as consensus, diligence and custom, they must be governed by the two main sources and should not contradict them, and therefore they can also be considered divine values, i.e. they are derived from shari'a and do not contradict it. However, the fact that Islamic values are divine source does not negate the role of reason in diligence within the limits of God's law, and that the work of human thought is essentially received, realized, adapted and applied in real life.
- 2- Stability: Stability here does not mean stagnation. Rather, it is, as Sayyid Qutb says, "the property of movement within a fixed frame around a fixed axis." He says: "There are constants in the fundamentals of the Islamic perception and its intrinsic values. They do not change and do not develop when the phenomena of real-life and the forms of practical situations change; this change remains governed by the constituents and fixed values of this perception. This does not require the" freezing "of the movement of thought and life. Instead, it seeks to allow it to move more than that strongly pushes it - but inside this fixed frame and around this fixed axis.
- 3- Inclusiveness: Islamic values are represented by the characteristic of inclusiveness in several ways: it is inclusive of everything that works for the individual and society, and it is inclusive of all activities of human life, and it is inclusive of all relations that link a Muslim to others, whether his relationship with his Lord or Muslims or non-Muslims or his relationship to animals Inanimate objects and all of God's creatures, as they are comprehensive in meeting the needs of the soul, mind, conscience and body (Harahap, 2018).
- 4- Balance: there is balance, moderation, and not excessive or negligent, and this balance appears in various manifestations: there is a balance between the side that the human being receives to realize and acknowledge it and the side that you receive to realize it and discuss its arguments and evidence and try to know its causes and objectives and think about its practical requirements and apply it in its life Realism, and there is a balance between the requirements of the individual and the requirements of the group, so one side does not prevail over another, and there is a balance between the requirements of the world and the requirements of the afterlife, "and also it made you a nation in the middle (Siyavooshi, Foroozanfar, & Sharifi, 2019)."
- 5- Positive: Islamic values are positive values in all that this word means, it is positive that leads those who embrace it to the happiness of the world and the hereafter, and it is an active positive in God's relationship to the universe and life and man, and it is an active positive in the role of man and his function in this universe.
- 6- Realism: Islamic values are realistic values that deal with objective facts with real, authentic existence and positive, realistic impact, neither with abstract mental perceptions, nor with unparalleled ideals in the real world, but this realism is idealistic, idealistic or realistic because it aims to the highest level and the complete model that mankind has to ascend.
- 7- It is based on the principle of monotheism: the value of monotheism is the basis of all values, and every value that conflicts with this value is an Islamic rejected value, and from this logic, it is not permissible for an individual or group to get acquainted with the values that contradict and unite God, and from here also it was necessary to unanimously in Sharia does not contradict any of the principles of Islam, and consensus must be governed by the Book of God and the Sunnah of His Messenger and not contradict them.
- 8- Continuity: Islamic values are applicable in every time and place because they are first derived from God's law that is valid for every time and place, and they are also in harmony with common human nature that does not change with changing conditions and circumstances (Handayani & Siswadi, 2020).
- 9- Flexibility: they are values that are not rigid - as it has already talked about in the second item - but they are flexible - without moving away from the Sharia or distributing it - and flexibility is what makes it valid for every time and place and has a kind of diligence that combines launch and relativity.
- 10- They are not inconsistent with science: they are true and correct values because they are from an expert knowledgeable, and they cannot collide with a correct scientific basis.
- 11- Tolerance and freedom: they are values based on tolerance, freedom of choice and conviction, "there is no compulsion in religion."

2.4 The selection

Selection the second process following the recruitment, it can be defined as: "the process of selecting individuals who have the necessary and appropriate qualifications for a specific job and occupy certain tasks in an organization." It is also known as the process by which applicants are examined to ensure that the job specifications and conditions are met, and then they are interviewed and appointed (Sarif, 2019).

According to Otoo, Otoo, Abledu, and Bhardwaj (2019), the selection is an administrative process in which the candidates are divided into two teams, one accepted by the organization to appoint them for the vacant position and the other rejected. This is the way the organization adopts to select the best candidates for the job. It conforms to the selection criteria applied by the organization. Hence, successful organizations (or that want to succeed continuously) are interested in the selection process as a crucial process in the life and growth of the organization in the life and development of the individual as well (Fesharaki & Sehhat, 2018).

2.5 Appointment

It is the last step in the appointment process that begins with polarization and then selection, and finally recruitment, and it has previously indicated the polarization and selection steps that usually end with either the applicant accepting the job or withholding acceptance from it (Ali, Noordin, & Achour, 2018). It pointed out the selection steps that may end, in any step, by rejecting at any stage before reaching the decision on the appointment or blocking it. The appointment includes four main points:

- Issuing an appointment decision.
- Initial preparation
- Follow-up and evaluation of the individual during the trial period.
- Employee confirmation and empowerment.

3. Methodology

This study relied on the descriptive-analytical method. It is one of the most used approaches in studying social and human phenomena, and it is also suitable for the phenomenon under study. While relying on the descriptive analytical approach contributes significantly to determining the role of Islamic values to determine the selection and appointment of employees. The descriptive-analytical approach also tries to compare, interpret, and evaluate phenomena in order to reach generalizations with a meaning that increases the balance of knowledge about the topic. The descriptive-analytical approach that studies a phenomenon or an existing issue from which information can be obtained that answers the study's questions, without the researcher's intervention.

While relying on secondary data published in books and scientific references, research and previous studies that were conducted on the impact of Islamic principles and values in the selection and appointment of employees. However, these data are not sufficient to know the details and particles of the problem that the study deals with and its hypotheses, as it specifically addressed the topic on the Civil Status Authority in Tripoli in Libya, while the initial data was obtained through designing the questionnaire and distributing it to the target sample, whereas, the questionnaire was used as a data collection tool.

The study population identified all employees and employees in the Civil Status Authority of the General Administration in Tripoli as general managers, directors of departments, heads of departments and employees, and they numbered 527 employees. The researcher distributed the questionnaire to all male and female employees in the Civil Status Authority, and the study sample 107 is the community as a whole.

This method is considered appropriate in selecting the sample because the Civil Status Authority in Tripoli is the first and last responsible authority in the selection and appointment of employees in the administrative apparatus in Libya, and they are distinguished by previous experiences and all state institutions in Libya depend on the selection and appointment of employees to this institution.

4. Data Analysis and Results

This study is based on a number of independent variables related to Islamic principles and values and their impact on the selection and appointment of employees through mediation (as a factor). The study community was classified according to five variables (gender, social status, educational level, job, experience). The following is an explanation of the characteristics of the study sample in light of demographic variables. Tables (1.4 to 5, 4) show the distribution of the study sample according to the study variables. Table No. (1) shows that 68% of the number of (198) male respondents, while the number of females is approximately 92, or 32%. This indicates that the percentage of males was greater compared to that of females. The researcher attributes this to the nature and culture of the Arab societies in terms of work and employment, as they limited to males than females. Concerning the social situation, Table No. 1 and Diagram No. 4, 1 show that 72% (210 respondents) were married, while 21% (60) were not. In addition, 7% were divorced. This indicates that the percentage of married people represents a greater percentage compared to the number of unmarried people. Table No. (1) reviews the distribution of sample individuals according to educational qualifications, where it

shows 59% (170 respondents) of the Civil Status Authority employees in Tripoli hold university degrees (Bachelor's), followed by 25% (73) hold a diploma. Those completed a master, and doctorate degrees were 12% and 4% (13), respectively. Table No. 1 shows the distribution of sample according to the job, where the highest percentage of employees was approximately 60% (175) of the total sample population (290 of the Civil Status Authority in Tripoli). While the number of 65 department heads represented 23%. According to the results of the study, 9% (25 of the total 290) of respondents were found to represent, and 5% (15 of the total number) were branch managers. It is clear from Table No. 5.4 shows that the most 43% (125) of respondents had more than 10 years of experience, followed by 31% (90) of respondents had experienced between 5 to 10 years, while 26% (75) of respondents had one to five years of work experience, which is the lowest.

Table 1: Sample demographic profile

Demographic properties	Response Number percentage	Demographic properties	Number of response and percentage
Scientific qualification		Occupation	
Diploma	25.73%	9.25%	
Post graduate	59.170%	5.15%	
Master degree	12.34%	23.65%	
PhD degree	4.13%	60.175%	
Experience		Gender	
Less than 5 yrs	26.75%	Male	68.198%
5-10 yrs	31.90%	female	32.92%
More than 10 yrs	43.125%	Marital status	
		Married	72.210%
		Bachelor	21.60%
		divorced	7.20%

Table (2) is evidence that the value of Cronbach's Alpha coefficient was high for each field. It ranged between 0.912 and 0.945 for each field of resolution. The table also shows that Cronbach's coefficient exceeded 60% for all study axes. Islamic values (the cognitive component, the affective component, the behavioural component) and the Dependent Variable. Selection and assignment to link the relationship between the independent and dependent variables on civil affairs employees in Tripoli, This means that the coefficient of persistence is high, and the questionnaire is in its final form as it is in the appendix subject to distribution, and thus the researcher has confirmed the stability of the study questionnaire, which makes him fully confident in the validity of the questionnaire and its validity to analyze the results, answer questions of the study and test its hypotheses.

Table 2: Reliability test

Factors	Items No	Cornbach's coefficient value
Cognitive component	8	0.939
Emotional component	6	0.924
Behavioural component	7	0.945
Selecting and appointing	10	0.912

Linear interference was examined by Col-linearity Diagnostics on the ground of calculating the Tolerance coefficient for each independent Variable. Then a Variance Inflation Factor (VIF) parameter is found, where this model is a measure of correlation effect between the independent variables. From Table (3), it is noted that the VIF coefficient for all variables did not exceed (5) and is confined between 1.502 and 1.865, as well as the Tolerance period is greater than 0.10 and confined between 0.536 and 0.666. Therefore, it can be said that the study model does not suffer a linear interference problem, as the correlation of the variables is not statistically significant and very low. This indicates the strength of the study model in explaining and determining the impact on the dependent Variable.

Table 3: examines linear interference and self-correlation of the independent variables model and its impact on selecting and appointing

		Linear interference	
Variable	Dimension	Tolerance	VIF
Islamic values	Cognitive component	.536	1.865
	Emotional component	.666	1.502
	Behavioural component	.536	1.865

Dependent Variable: selecting and appointing Table No. (4) shows that all bifurcations of all items of the axes and variables are more than (0.50) and confined between (0.759 and 0.860), which are acceptable values in this study since the sample size is more than 200.

Table 4: Factor loading analysis

	Factor1	Factor2	Factor3	Factor4	Factor5	Factor6	Factor7	Factor8
Sent 5				0.828				
Sent 3				0.805				
Sent 2				0.776				
Sent 6				0.759				
Inf7					0.818			
Inf1					0.798			
Inf3					0.792			
Inf2					0.789			
Inf6					0.784			
test3						0.808		
test7						0.804		
test8						0.785		
test5						0.798		
test2						0.782		
test1						0.762		
fit6								0.860
fit1								0.852
fit5								0.848
fit1								0.841
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.								
a. Rotation converged in 7 iterations.								

In terms of the overall quality of the test and the suitability of the sample, the result of the Kaiser (Kaiser-Meyer-Olkin and Bartlett test) revealed the high quality of this test. The Kaiser-Meyer-Olkin scale (the KMO scale) and the Bartlett test are essential criteria for a sample-suitability test for factorial analysis. The Bartlett test should be statistically less than 0.05, and the average result (KMO) of all the variables indicates good quality, and that result reached 0.948, and the result of Bartlett (with respect to performance) is 0.000 and degree of freedom 861. The result is shown in the following table:

Table 5: KMO and Bartlett test

KMO Samples Suitability Scale			0.948
Bartlett of Sphericity			11373.391
	Degree of freedom	DF	861
	F ratio	Sig	0.000

Table 6 shows arithmetic averages and standard deviations for all variables of studying Islamic values with its dimensions: cognitive component - emotional component - behavioural component, as independent factors. The dependent Variable is selection and appointment. The dimensions of the independent variable of the Islamic values (cognitive, emotional, behavioural) had almost the same arithmetic means 2.834, 2.883, and 2.777, respectively. They are also less than the virtual mean 3 with suitability rate of 56%, 57% and 55%; besides good standard deviations that are 0.967, 0.844 and 1.022. The results indicate that there is consensus about the unsuitability of the study sample to the availability of Islamic values regarding how to choose and appoint employees in the Civil Status Authority in the General Administration in Tripoli.

Finally, the results of the study showed that the dependent Variable, selection and appointment, obtained an average mean of 2.8531 out of a total of 5 which is low value with an approval rate of 57% and a standard deviation of 0.982. This can be attributed to the fact that members of the study sample realize that the selection and appointment of employees in the public administration in the Civil Status Authority in Tripoli is based on subjective criteria and criteria and absent transparency. Table No. 6 shows the arithmetic mean, approval percentage, and standard deviation for all study variables.

Table 6: Descriptive statistics

Variable	Dimension	Mean	%	Standard deviation
Islamic values	Cognitive	2.8346	56%	0.96779
	Emotional	2.8834	57%	0.84481
	Behavioural	2.7776	55%	1.02256
	Selection & appointment	2.8531	57%	0.98241
Total average		2.8163	56%	0.95620

Correlation analysis was used as a statistical procedure to determine whether two variables were related. The result of the analysis is a correlation coefficient that can take values between -1 and +1. The sign indicates the type of correlation between the two variables. A positive sign indicates a positive relationship between the two variables - that is, when one volume increases, the other does, too. A negative sign indicates a negative relationship between the two. As the values of one increase, the values of the other variable decrease. If there are two independent variables, then the correlation coefficient is zero. The linear relationship strength increases as the correlation coefficient approach -1 or +1. The table 7 shows the results obtained, followed by some conclusions.

Table 7: correlation analysis

		Cognitive	Emotional	Behavioural	appointment
Cognitive	Pearson correlation	1			
	Sig. (2-tailed)				
Emotional	Pearson correlation	.440**	1		
	Sig. (2-tailed)	.000			
Behavioural	Pearson correlation	.679**	.345**	1	
	Sig. (2-tailed)	.000	.000		
Appointment	Pearson correlation	.464**	.589**	.330**	1
	Sig. (2-tailed)	.000	.000	.000	
** Correlation is significant at the 0.01 level (2-tailed)					

Based on Table 7, the following conclusions were made:

- There is a positive and important relationship between the cognitive component and the selection and appointment of employees in the Civil Status Authority in Libya (Tripoli) with $r = 0.464$ and an important level = 0,000.
- There is a positive and important relationship between the emotional component and the selection and appointment of employees in the Civil Status Authority in Libya (Tripoli) with $r = 0.589$ and an important level = 0,000.
- There is a positive and important relationship between the behavioural component and the selection and appointment of employees in the Civil Status Authority in Libya (Tripoli) with $r = 0.330$ and an important level = 0,000.

Regression analysis is a frequent use device in statistics that allows the study and evaluation of relationships between different quantitative variables that are taken into account when formulating an equation.

The regression analysis baseline diagram suggests a treatment model in which the relationship between the dependent Variable (as it is affected by others) and one or more independent or fixed variables (those affecting the study objective) is analyzed.

The regression test is applied to determine the relationship between the independent variables and the Dependent Variable. According to Table (8) $R^2 = 0.53$. this model explains the relationship between the three components and the selection and appointment of employees in the Civil Status Authority in Tripoli at a rate of 53 %, and the rest of the relationship can be explained by other variables. A regression test is used to predict the results of an existing model. Based on the regression test, a regression equation was developed as access to the cognitive component has a significant and positive impact on the selection and appointment of employees in the Civil Status Authority of Tripoli ($\beta = 0.103$, $t = 2.469$, $p = 0.014$). The emotional component also shows the same effect ($\beta = 0.541$, $t = 13.164$, $p = 0.000$). Finally, the behavioural component indicates the same positive effect as the two other components ($\beta = 0.159$, $t = 4.030$, $p = 0.000$). Table 8 shows the results obtained.

Table 8 Regression analysis

Model	Unstandardized coefficient		Standardized coefficient	t	Sig.
	B	Std. Error	Beta		
Constant 1	.658	.145		4.547	.000
Cognitive	.103	.042	.125	2.469	.014
Emotional	.541	.041	.569	13.164	.000
Behavioural	.159	.039	.202	4.030	.000
Adjusted R2	53%				
Dependent Variable: an appointment					

5. Discussion

This study included many tests, the most important of which were arithmetic averages and standard deviations for all study variables regarding Islamic values in their dimensions (cognitive component - affective component - behavioural component) as independent factors and the dependent Variable for selection and appointment. The values of the independent Variable (the cognitive component - the emotional component - the behavioural component), obtained close averages 2.834, 2.883, 2.777. they are also less than the virtual mean 3 and with a favourable ratio of 56% and 57% 55%, respectively. Their standard deviations were good too: 0.967 and 0.844. 1.022. Apparently, there is unanimous disagreement among the individuals of the study sample to the availability of Islamic values in selecting and appointing employees in the Civil Status Authority in the General Administration in Tripoli.

In the end, the results of the study showed that the dependent Variable, selection and appointment, obtained an average mean of 2.8531 out of a total of 5 which is low value with an approval rate of 57% and a standard deviation of 0.982. The researcher attributes this to the fact that members of the study sample realize that the selection and appointment of employees in the public administration in the Civil Status Authority in Tripoli is based on subjective criteria and criteria and absent transparency.

Correlation analysis was used to know the effect of independent variables on the dependent Variable. The results of the correlation analysis concluded that there is a positive and important relationship between the knowledge component and the selection and appointment of employees in the Civil Status Authority in Libya (Tripoli) with $r = 0.464$ and an important level = 0,000. It also found a positive and important relationship between the emotional component and the selection and appointment of employees in the Civil Status Authority in Libya (Tripoli) with $r = 0.589$ and an important level = 0,000. Finally, there is a positive and important relationship between the behavioural component and the selection and appointment of employees in the Civil Status Authority of Libya (Tripoli) with $r = 0.330$ and an important level = 0,000. Path analysis was also used, and the study found that the relationship between (the cognitive component, the emotional component, and the behavioural component) and the selection and appointment of employees within the Civil Status Authority in Libya (Tripoli) by 53% and the rest of the relationship can be explained by other variables. A regression test is used to predict the results of an existing model. Based on the regression test, the regression equation was developed as access to the cognitive component has a significant and positive impact on the selection and appointment of employees within the Civil Status Authority of Libya (Tripoli) ($\beta = 0.103$, $t = 2.469$, $p = 0.014$). Also, the emotional component has a significant and positive impact on the selection and appointment of employees within the Civil Status Authority of Libya (Tripoli) ($\beta = 0.541$, $t = 13.164$, $p = 0.000$). Finally, the behavioural component has a significant and positive impact on the selection and appointment of employees within the Libyan Civil Status Authority (Tripoli) ($\beta = 0.159$, $t = 4.030$, $p = 0.000$). The following table 8 shows the results obtained.

These results are similar to the results of previous studies, as the recruitment and selection process is one of the most important steps in human resource management. The organization's senior employee relies on this process so that the organization performs very well. The recruitment process is the selection of any person qualified to be a candidate for the job position while the selection process is the selection among the candidates who suit the offered job. In the

recruitment process, the impressive advertisement of the offered job and full information about the job specifications will attract qualified persons to apply for the job in the company. This will make the company easier to choose the right candidates to be evaluated for the next stage. The ability and qualification of the candidates will be assessed through the selection process. Candidates may have to go through several stages in the selection process, including some tests and interviews from the company.

It can be argued on the basis of the principles discussed that Islam affects appointment and selection processes. The basic criteria used in appointment and selection usually include experience and competence in carrying out job duties. To choose the trustworthy, the Prophet Muhammad proposes choosing those with the courage, confidence, affirmation, and noble social commitment (Fesharaki & Sehhat, 2018). The Holy Qur'an tells the story of the Prophet Moses when he went to a well in a village and found a group of people watering their livestock. He noticed that two daughters of the Prophet Shoaib stood aside and could not get water. This prompted him to offer help. One of Shoaib's daughters shared the story with her father. She said, "Dad, hire him. Actually, the best you can employ is strong and trustworthy." Here the Holy Qur'an outlines the two main principles for employee selection: physical and/or mental strength and trustworthiness. This was confirmed by the Prophet Muhammad when he said: "When power is in the hands of invalid people, then wait for the Day of Resurrection" (Mohammadi, Vanaki, Memarian, & Fallahrafie, 2019). This shows how Islam calls for the right person to be posted in the right place.

Despite the powerful influence of Islam, the appointment and selection of employees in contemporary Islamic countries is influenced by factors such as nepotism and bureaucracy (Febriani, Sa' diyah, & Pratika, 2019). The selection process is often influenced by the subjectivity that includes personal relationships, regional and patronage preferences prevailing against objectivity and legitimate procedures.

6. Conclusion

To analyze and test the hypotheses defined by the study, some statistical indicators were adopted using the Statistical Package for Social Sciences (SPSS) where iterations and percentages were used to indicate the characteristics of the study sample, and the arithmetic mean to know the level of response of the study variables. The standard deviation was applied to determine the extent to which the answers were centered and dispersed from their mean. Accordingly, the following results were reached:

According to the results of the study (path analysis) with regard to the examining of the impact of Islamic values on the selection and appointment of employees in the Civil Status Authority in Tripoli, statistical analysis demonstrated the positive influence that bore statistical indication between Islamic values and the selection and appointment of employees. Further, all values indicated good conformity that went exactly with the established standards previously mentioned.

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